THE COMMONWEAL

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THE ROOT OF ALL GOOD

WE EARNESTLY recommend to all our readers, irrespective of their religious affiliations, a thoughtful study of the "Statement on the Present Crisis," recently issued by the seven archbishops and bishops of the Administrative Committee of the National Catholic Welfare Conference, which speaks on behalf of the entire body of the Catholic Church in the United States. As the fourth year of the world-wide depression, and the fourteenth year of the post-war period, of which the depression is the tragic consequence, run their course, with the Economic Conference in London plainly marking a great crisis, this authoritative outline of the Christian principles which the Catholic Church applies to its diagnosis of the causes of the crisis, and its prescription of the remedy, deserves the widest possible attention of the American public.

It is from this momentous point of view that what the bishops have to say about the world crisis, and the relation of their own country to that crisis, should be considered. Catholics, of course, accept the Christian view; they cannot be Catholics if they reject it; but they apprehend, and apply, the divine teaching of the Church, as voiced by the authoritative teaching body of that Church, in an almost infinite variety of degrees of conviction, and of practicality. Probably, the great majority give merely a nominal assent. They listen, they hear, they heed, within the limits of a somewhat languid attention; of a routine sort of agreement; of a rather feeble and hesitant compliance in action. Like all other classes of mankind (at any time, or any place: for our own times are not different in this respect to former epochs), Catholics are quiescent, so far as vigorous, positive mass-action is concerned, until leaders appear to stir them to a real, not merely nominal, knowledge and appreciation of the vitalizing Truth which ordinarily they permit to slumber in their souls. Only a few and highly exceptional men and women are alive and alert to the full teaching of the Church, or to any particular special application of that teaching, as, for example, its bearing on the economic crisis.

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All that is said by our American bishops now has, of course, been said over and over again before. Its present force and timeliness, which are most powerful, come of course from its needed application to the crisis of our age, which is now pressing upon us. It is most useful, therefore, that in the very moment of its utterance it should be strongly attacked, and not by any Communist, or professional atheist, or convinced anti-Catholic, but by a thoughtful writer on social, and particularly economic subjects, who generally is classed as a conservative thinker, a well-equipped defender of the system of economics which has developed in modern times, and which is now being so drastically challenged by so many different, and at times mutually conflicting, schools of thought.

This critic of the bishops' message is Mr. Fabian Franklin, who in a letter to the New York *Times* of June 8 accuses the bishops of making a statement that is "not only untrue but the opposite of the truth," and who (according to the opinion of John A. Ryan, D.D., who answers him in the *Times* of June 19) refers to their statement, by implication at least, as "vaporous imaginings of pious sentimentalists." Dr. Ryan charitably supposes—and let us follow him in this opinion—that Mr. Franklin so severely castigates and ridicules the leaders of the Catholic Church in the United States because of his misconception of a part of a sentence in the bishops' statement. Mr. Fabian Franklin apparently thinks that the disregard of morality and religion which they condemn, and to which they trace, as the root cause, the evils and disasters which have come upon the world is—in the bishops' view—a development of the last few decades. Proceeding upon this assumption, Mr. Franklin shows that during recent decades the condition of labor and the recognition of the rights of the laborer have greatly improved, a fact which obviously would not be consistent with the view that immorality and irreligion were merely modern products. But, in any case, according to Mr. Franklin, as the main causes of the depression are "gigantic economic forces," and "vast economic factors which were part of the very warp and woof of the fabric of private enterprise," there can be—he would seem to assume—no control of such forces by moral precepts or practice; for, as Dr. Ryan points out, "he deplores the diversion of the public from the sober consideration of realities by 'appeals to moral sentiments which have no genuine relation to the facts with which they profess to deal.'"

Of course, as Dr. Ryan shows, Mr. Franklin is wrong in assuming that the bishops say that lack of respect for morality and religion are peculiar to this age (for the full text of their statement shows the contrary) or that they do not recognize the fact, which Pope Pius XI pointed out before them, that in certain respects the condition of labor had been improved in our time. The bishops know, as St. Paul taught two thousand years ago, that greed—"the desire of money"—"is the root of all evils." They know that not blind, inhuman, inevitable, "economic forces," or "laws of supply and demand," are the controlling factors of human prosperity and happiness, or distress and misery, but that the primary causes of all human conduct, which produce results either good or bad or indifferent, proceed from the hearts and minds and souls of human beings—which hearts and minds and souls are either aware of God's spiritual and moral laws, and obey or disobey them, or else are darkened with that ignorance which it is the chief duty of the teaching Church to enlighten and instruct.

Here, truly, is the crux of the problem of problems. At this point the life and the teachings and the Person of Christ confront the true spirit of this world—the spirit which does not recognize the supernatural spirit of Christ, or, if it gives it a place among other forces, would minimize it to a secondary rank, giving supreme power to blind, inevitable, "natural laws" ("economic forces and factors," with which "moral sentiment has no genuine relation"), that control, and must control, human lives and destinies. That these unchecked, so-called, natural laws and forces, when unrelated to the spiritual and moral teachings which Mr. Franklin contemptuously regards as "the vaporous imaginings of pious sentimentalists," always lead mankind into crisis after crisis of desperate misery, would seem—to say the least about them—to challenge the belief that they are truly inevitable and unchangeable, even in the case of men lacking a definite religious belief and philosophy.

For Christians there can be no debate—and now there should be Christian action. Throughout the bishops' statement, explicitly and implicitly, runs an appeal for the development of Christian leaders. The future of the world depends upon the issue of the struggle between the teachings of Christ, and the practice of the religion of Mammon to which our modern world in greater part—among the poor as well as among the rich—has succumbed. Fatalism in this battle is defeat. Only faith can promise victory—faith and hope and charity must again cease to be abstractions and once-a-week pulpit platitudes, and be made vitalizing powers which Christian leaders will sacrifice their lives, if necessary, to spread among the people, who are turning blindly, in their distress, toward whatever leaders may appear to promise them deliverance. If love of money is the root of all evil, love of Christ and of the teachings of Christ is the root of all good. The bishops have spoken. Let all Christians answer in action—and the hope, nay, the belief, expressed by the Pope in proclaiming the Holy Year, that in this very year the depression will be lifted, can be justified.

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WEEK BY WEEK

HARDLY any event short of its complete failure—which may Providence avert: for the present signs are unfavorable—could have cast more of a chill upon our anticipations of good resulting from the Economic Conference in London than the confusion and evident cross-purposes and lack of a coördinated policy on the part of the American delegation. It seems inexplicable that such things could occur. Surely, major differences of view in regard to the fundamental problems—tariffs and currency problems, including the gold standard issue, which seems to be at the bottom of all the monetary discussions—should have been threshed out in Washington, and the American delegation placed in a consistent position, whatever that position was. On the contrary, it would appear that the staff work at home headquarters was either ineffective, or incomplete, and we are given the disedifying spectacle of disagreements—or serious differences of policy—between the delegates and their technical experts raging among the Americans upon the very battle-field, for at present, unfortunately, the conference bears the aspect of an international warfare of conflicting nationalistic interests rather than of a council place for the arrangement of that treaty of economic peace and harmony for which the world is pining. Not only the deplorable lack of team-work on the part of the American delegation, but the same—perhaps even more serious—lack of harmony in the German group, and the drastic criticisms expressed by many leading English journals of what seems to them to be the lack of a definite policy on the part of Premier MacDonald, add to the feeling of depression produced by the first week's sessions of the conference.

Heavy Fog in London

PERHAPS, and, indeed, most probably, these matters will be straightened out; but there remain even more fundamental causes of disagreement, not merely among this or that delegation, but between the delegations themselves. In the course of the last two years, the increase of the spirit of nationalism—most luridly illustrated in the case of the Nazi seizure of power in Germany, but proven by a score of other events, in other countries—has been perhaps the most striking phenomenon of the world-wide crisis. Nation after nation, or many nations simultaneously, in apparent despair of reaching international agreements, have turned their main energies inward, so to speak, and through the erection of tariff walls, of quotas, and all the arts of mass propaganda, have done their best, or their worst, to turn the world into a collection of walled-in, and isolated—one might even add, insulated—peoples. Yet, at the same time, most of the statesmen and publicists of these very nations profess their ardent belief in international trade, and amicable and mutually satisfactory international political and economic relations. What, however, is rarely spoken about, yet without which treaties and protocols and conferences cannot apparently work for good, is the unifying force of religious relations—ethical and moral and spiritual principles, particularly those proceeding from that force which made Western civilization possible: Christianity—the teachings of the Catholic Church, and of those Protestant bodies which still hold fast to the fundamentals of Christian morality. Let us hope, and work, as best we can, for at least a partial success of the threatened conference; but not until more than lip service is paid to religious principles can or will any agreement there prove binding. The most important practical problem of statesmanship, as well as of the Church itself, today, is the restoration in men's hearts and minds of genuine respect for honesty, and the repudiation of national, corporate and personal greed.

THE CATHOLIC UNIVERSITY'S nearly five hundred winners of degrees this year, have reason to be proud that among their number was the President of the United States, who received the degree of Doctor of Laws. Wearing the Academic cap and gown, President Roosevelt, with Mrs. Roosevelt, was escorted onto the platform at the scene of the commencement exercises, by Cardinal Hayes, the Most Reverend Michael J. Curley, Archbishop of Baltimore, who is chancellor of the university, and Monsignor James H. Ryan, rector. Present among the distinguished guests, was the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States. We believe the fellow recipients of degrees will remember the gracious presence and words of the President and we believe that the address by Cardinal Hayes was a splendid statement of the sentiment and will of Catholics generally in our country today. Voicing to President Roosevelt the gathering's admiration and gratitude, the Cardinal said: "You are not only looking forward but you are also moving forward. Confidence and loyalty have followed upon the conviction that your actions spring from but one motive, namely, the advancement of the common good. As it is bad for individuals to become self-centered, so too is it bad for groups of men or for nations to become self-centered. Individual ambition, individual acquisitiveness, and individual advancement have been powerful motives spurring men on to great accomplishments. But unless they are modified and regulated by the great principle of the common good, they will inevitably cause discord, injustice and misery.

A Degree of Distinction

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"THE LARGER view of government as an instrument for the promotion of human welfare brings within its scope many human activities which cannot be carried on by private effort. There must be a voice which speaks for all the people. That voice is the voice of government, whose primary function must ever remain the safeguarding of the inalienable rights of individual citizens and classes of citizens. It is the genius of our government that in times of crisis we can centralize authority and the power to act effectively and quickly. Our people have come to realize that in national crisis, as at a fire, one clear, confident voice can save hundreds from panic. Power thus delegated does not mean the abandonment of democracy. Rather does it renew our faith in the American form of government, for it means that democracy is able, when necessary, to organize efficiently for an emergency. May the Ruler of the World, the Prince of Peace, the Master Builder of Christian Civilization, hearken to the prayer of Your Excellency on the assumption of your responsibility as President."

REALISTIC indications that the business trend in the United States at last is upward continue. A report by Secretary Perkins of the Department of Labor, shows an increase of 4.8 percent in manufacturing employment and 11.5 percent in pay rolls in May. These were far beyond seasonal increases and were the largest improvement over a preceding month since January, 1923. Secretary Perkins warned, however, that purchasing power was still considerably below that required to take care of accumulated, and cumulative, increase in production. Total wages paid by industries were still only 40 percent of what they were in 1926. The discrepancy here, together with the cure necessary to restore turn-over and prices in business generally and employment, is obvious. It is significant, nevertheless, as the Secretary pointed out, that the earnings of those already on pay rolls increased substantially more than the number of persons employed, as this is a surer indication of a rise in volume of business. This improvement in the conditions of the still-going nucleus of our corporate business activity, coupled with the heroic efforts being made by our corporate body politic to get the unemployed back to work and to restore purchasing power, should start a concerted march out of the slough of distress, a march in which it is conspicuous that the private in the rear rank has not been left to flounder unaided. Since a nation, as well as an army, is inevitably more than nine-tenths privates in the ranks, any march of the leaders without them is a futile parade and one apt to lead to a disastrous loss of liaison.

Good Business

THE EXTRAORDINARY success of the season of popular priced grand opera at the New York Hippodrome, a success in which the crowds wishing to buy tickets have been nightly far in excess of the capacity even of this huge auditorium, shows the real hunger of the public for opera, and proves conclusively that it is the high price of seats and not a lack of appeal which in the United States has sent the grand opera organizations on the rocks. The company at the Hippodrome, calling itself the Chicago Opera Company, is presenting admirable performances of the standard operas, with the orchestra and chorus made up largely of members of the Metropolitan's forces, with capable conductors, and with singers of real ability; but the true key to its success is that it is presenting them at prices ranging from $.99 to $.25. That the usual prices both for opera and for the theatre are far beyond the capacity of the average citizen ought to have been self-evident years ago. Mr. Salmaggi has triumphantly proved that at low prices the public is still there. Of course the cost behind the footlights will have to be reduced before such enterprises are universal, but Mr. Salmaggi has shown the way. It is understood that the Hippodrome stage-hands have taken a reduction in salaries, thereby making the enterprise possible, but whatever the reason, possible it has been made, and the public has responded. It is of good omen for the future, for without a training in popular-priced opera such organizations as the Metropolitan will find its larger public gradually drying up.

Opera at Low Cost

THE OVERWHELMING sentiment of the country on the subject of prohibition as expressed by the successive votes by states for repeal, gives some indication of the tyranny and abuse of democratic institutions which was exercised by the one time compact and well-ordered minority responsible for prohibition. Bishop James Cannon, jr., of the Methodist Episcopal Church, dry leader, declared that if the drys could carry Indiana, they could prevent repeal. Home of the militantly dry Republican Senator Arthur Robinson and scene of the Prohibition Party's last national convention, Indiana was stumped by the Bishop who told his hearers in Indianapolis, "Indiana is the first state in which we have had an even chance. If we can win here, we can prevent repeal." Indiana registered the tenth straight victory of the anti-prohibition forces by a more than 2-to-1 popular vote. Illinois, immediately preceding, had voted 4 to 1 for repeal, even the down state country districts, formerly the strength of the drys, voting more than 2 to 1 against prohibition, and

Prohibition Passes

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Evanston, home of the W.C.T.U., 10,511 for repeal and 3,187 against.

PREVIOUSLY Michigan, Wisconsin, Rhode Island, New Jersey, Wyoming, New York, Delaware and Nevada had signified their opinions in no less certain terms. Subsequently, Massachusetts by a vote of 4 to 1 became the eleventh state to approve appeal. The dry forces in confusion—it might perhaps more properly have been in shame—have literally taken to the hills, to backwoods communities where illiteracy is the highest, lynching most frequent and a simple bigotry has been in the past prevalent and could, if one cared to, be aroused for political purposes. Here they hope to muster a die-hard minority that will be able to thwart the clearly expressed will of the country. Even this, however, is considered by well-informed opinion to be not only a desperate but also a forlorn hope. As this paragraph is about to go into print, the news comes in that another state claimed by the drys, Iowa, has voted 3 to 2 for repeal, while New Hampshire voted itself to be of the same opinion by more than 2 to 1 and Connecticut, by 6 to 1.

AN ANALYSIS is contributed by Lillian Symes to the current *Harper's,* of a type of meddler or missionary common today in sophisticated society. Miss Symes, who herself writes with the pen of a sophisticate, nevertheless draws a humorous and pointed indictment of those intellectuals in whom the clichés of emancipation and individualism mask and distort the old, old impulse to impose standards upon others. These people will not discipline their own children to a civilized conformity; they refrain from interfering with the freedom of their own husbands or wives or servants; they no longer strive to evangelize the Hottentot, or to drive the village saloon-keeper out of business. Their formulas forbid these things. But the ancient tendencies that expressed themselves in social compulsion and moral interference, good and bad, still persist, says Miss Symes, curiously transformed into the effort "to save people from their virtues." Emancipation, unconventionality, are now the evangels, and the meddlers will oppose by suggestion and atmosphere any instinct toward orthodox morality and conformity, as deliberately and persistently as their forebears opposed the contrary instinct. Weirdly as this charge reads, most of us must know intellectual and semi-intellectual groups of which it is recognizably true: people, important, reputable, clever, often kindly people, to whom innocence, say, or the spectacle of loyalty to a difficult marriage, act as a kind of challenge. There is only one comfort in contemplating them in the light of history: they won't last long.

Modern Missionary

TICKETS FOR UTOPIA

IF ONE were to ask what has been the greatest single achievement of education in the United States during the past thirty years, the answer would undoubtedly be: "The formation of an élite possessing a code of convictions about social welfare and how it may be achieved." In other words, the ultimate product of the schools has been allegiance to a certain "ought," the principal qualities of which are apparent as soon as one joins any typical gathering. The larger cities of the nation have large, active bodies of highly educated men and women whose code of ethics is based upon willingness to preach a favorite doctrine of community life. Nor is the public as little uninfluenced as one might suppose. Of course this public is not very active intellectually, and only rarely abandons slogans inherited from the past. But whenever it thinks it thinks, the product well nigh invariably reflects the "gospel" adopted by the educated group of which we have spoken.

What, then, is this doctrine? We are not interested in attempting to establish a technical definition. The extent to which John Dewey has converted the educationists proper, or the persuasiveness with which the pragmatic outlook is advocated, or the vogue of behavioristic and similar philosophies—these matters we shall pass by. For it is a fact that anything like systematized beliefs is more than a little alien to the group in question. The fundamental principles are quite consciously left vague, because "liberalism" is incompatible with definite commitments to philosophic or religious premises. This is, incidentally, no doubt why the élite as a whole is so slightly interested in the Catholic Church. An institution so positive about dogmas and first principles really dismays the intellectual, not so much because he opposes it (as a matter of fact, he often admires it) as because it falls like a shadow over his chosen field of action. Catholics projected into a community like ours are always constrained to remain within boundaries having meaning for themselves alone; and this constraint is precisely that of which the leadership we are examining wishes to rid itself.

The reasoning proceeds somewhat in the following manner: the community is the biggest thing any American individual can serve, and the first requisite of service is to abandon the things which separate the individual from the community as such. Prejudices must be abandoned as a matter of course, and by enlarging the number of entities which can be included in the term "prejudice" one gets pretty far out to sea. For instance, it may finally seem that attaching sacredness to a belief not shared by others—and so being resentful of attacks upon that belief—must be a form of prejudice. By a process of making the word more and more inclusive and then forswearing all the

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things listed, one arrives at the specific kind of Nirvana which is desired. One thereupon gets exceedingly chummy—if, say, one has been a Presbyterian—with an atheist, a Hindu or a Catholic, provided this atheist, Hindu or Catholic does not become obstreperous.

Once settled in Nirvana, your feet may rest before the fire, your head may sink peacefully against the antimacassar, and you may prepare for the receipt of the new dispensation. The mental vacuum left is likely to be of a rather good size, and several injections of the new ozone are needed. You begin to see the community in the making. It is coöperative and, naturally enough, pacifistic excepting where it itself enters the scene. There are lots of fine people who would positively refuse to be shot at for their country who might be expected to die cheerfully for the community. There are lots of fine people who give not a whoop for your views on the Trinity or the future life, but who get tremendously excited over your opinions of child labor. And we know persons who think the Pope is quite mad on topics concerning which he has been given authority to speak, but who are ready to admit with enthusiasm that his views on a number of sociological phenomena are deserving of prolonged applause.

Beyond this, there is really no clean-cut theoretical generalization about the community. Some are rather conservative; others veer toward Marx; and still others are enchanted by social philosophies little enough known to be esoteric. The community is envisaged rather as something like an educational "project." You can close your eyes and see it. But making it out of the materials now available is a business of specific actions based upon scientific enquiry. The numerous organizations which have sprung up recently are cases in point. These purposely include people of very diverse philosophic views and social ties. But each one is devoted to some definite undertaking, the mere description of which may require a great amount of painstaking investigation. In all the groups, leadership is characteristically strenuous in "making a contribution" the effectiveness of which is judged by its ability to educate the public.

Mr. Public knows almost nothing. Either he lives in New York and is bewildered by the tons of print which are shoved his way, or he lives in Kokomo where serious news consists of a few paragraps introducing the sport page. Accordingly it is almost impossible to make a real dent on him, in so far as the undertakings to which we have referred are concerned. At the end of ten years of speech-making or pamphleteering, Mr. Public knows no more about the gold standard, the League of Nations or the protective tariff than when he started. What really happens is that he absorbs from all the "educational leadership" vouchsafed him that which is common to it as a whole—the feeling for the community as a possibility and an ideal. He doesn't know what can be done about it—i.e., he fails to understand the science involved—but his conversion to the religion is often very genuine.

And that is about where we are now. We have, as a nation, engendered another gigantic wave of idealism, but our diagnosis of where it is going is reminiscent of the early days of medicine. There has been accumulated an immense amount of first-rate information on a vast number of subjects. During the past few years alone, the United States government has issued enough free literature about banks, securities, railroads, agriculture and labor to ruin every pair of eyes in the country. But the spectacle industry is not booming as a result. What the average man or woman wants is a ticket for utopia. He wants a house on easy street and carte blanche for improvements. But he wants everybody else to have it too.

It seems to us that perhaps the most essential task which confronts Catholic education at the present moment is to realize this situation and be governed accordingly. There never was a time when the religious appeal was so hard to make, though there also probably never has been a time when the drift away from religion was so slight. People aren't deeply interested, one way or another. Now it does not follow that the missionary spirit must therefore run amuck and declare that the solution of all our problems can come from the Church alone. What it does mean is something like this: the concern with the community expresses a deeply rooted and vital human need; and the Church must reveal in its activity the fact that faith gives strength to meet this need and satisfy it.

Far too frequently the educated Catholic fails to sense the corporate union of the Church and it is not always his fault. The other day a man called to see us. He was disgruntled and irritated, partly by reason of a mistake which we ourselves had inadvertently made. But his point of view was that, being in possession of valuable knowledge (which was the case), he had tried without the slightest success to interest some Catholic body in it. And he had arrived at the melancholy conclusion that the faithful hop off the Church as lambs gambol to a watering trough and then forget all about it. Or think of it in purely devotional or apologetic terms. It really doesn't matter very much just now whether boys leave college convinced that scholastic philosophy is the be-all and end-all of human knowledge. This conviction would have been more useful in days when religion and science seemed antinomies. Just now the world needs to know that in millions of hearts, by reason of faith, there lives the profound conviction that the Saviour's august figure of the vine trees and the branches, of the merging of all in One, is literally and lastingly true.

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THE OXFORD MOVEMENT

By GEORGE JOSEPH DONOHUE

With this number we begin the publication of a series of three articles dealing with various aspects of the Oxford Movement, this year being its centenary. The second, by P. W. Wilson, will express a Protestant point of view, while the third, by Monsignor Joseph H. McMahon, will state the reasons for considering 1945, the centenary of Newman's reception into the Church, as the real occasion for a Catholic celebration of the momentous results of the Oxford Movement. The subject, however, is of perennial interest.—The Editors.

THERE is a scholastic charm that broods about Oxford, and an academic peace. This last was rudely broken by a group of thoughtful young men in the year of Our Lord 1833; successfully inaugurating a movement that is still quietly but none the less effectively moving in this depressed year of grace, 1933. The month of July saw its birth, and hence its centenary will be observed this summer. Like cultured ghosts, Keble, Froude, Pusey, Williamson and the mighty Newman will return to have their souls attuned once more to the voice of Oxford's singing towers and to appraise with a knowing smile the effects of their work after a hundred years. A movement which a century ago left the Anglican Church looking like another Tower of Pisa, will scarcely see its centenary come and go, unheralded, unwept and unsung.

It must not be forgotten that the movement, though identified with Oxford, was primarily and eternally a religious movement. The little group of writers and students merely tried to stay and strengthen their church in an evil hour. Liberalism was in the air and so-called "Reform Bills" threatened not only its liberties but its life. They strove to make good for the Anglican Church the claims of Catholicity. By linking together a number of Anglican divines of the seventeenth and eighteenth centuries with some of the early Fathers, they hoped to create a continuous chain of evidence to connect the Anglican Church with Catholic antiquity. The attempt brought the founders face to face for the first time with the claims of the Church of Rome. The result was that Newman and others became Catholics. The remainder, by adopting in a wholesale manner the ritual and practice of Rome into their service, hoped to Catholicize England in every way except communion with the Holy See. The movement, then, though rooted in Oxford and thence spreading to London and the country, was never academic nor scholastic in any way, but religious. One might wonder in consequence wherein it effects and colors Catholic education. There is an affinity between them, because religion is the beginning and the end of our world of thought. It will be seen too upon reflection that the stimulus that radiates from the Oxford Movement to stir Catholic intellectual life actually becomes stimuli, and manifold.

The very buildings of Oxford, which gave to the movement a local habitation and a name, stir the heart of our intellectual world. Is not Oxford our very own? Pilfering does not destroy legitimate ownership and there can be no doubt Oxford owes its origin to the Church. Cardinal Wolsey was one of its founders and Cardinal Pole included it in his visitation of the universities, the last time a representative of the Pope exercised authority over an English seat of learning. This little detail, while apparently trivial, is not only colorful but pregnant. The Church has often been charged with being a lover of darkness, fanatical, retrograde, seeing in the flesh naught but the devil, crushing the aspiration of men after the beautiful, chaining thought, fearful of science; and yet it appears in the light even of the Oxford Movement that the Church is not only an ardent lover of learning but a founder of universitives in general and of Oxford in particular; and, moreover, entrusting their life and preservation to the cardinal princes of the Church. If this is not significant, then actions do not speak louder than words. The intimate and personal love of Rome for the things of the mind is obvious.

On a certain day Robert Louis Stevenson watched the monks of the Monastery of Our Lady of the Snows come from the fields to the refectory. They hung their sombrero-like hats on pegs in the cloister, under each of which was the name of the saint each monk had taken in religion. Stevenson rolled the names on his literary tongue and found them filled with legendary suavity. The same experience awaits the really cultured and educated in the repetition of such names as Bologna, Padua, Paris and Oxford—the intellectual children and creations of the Church. After the poet, Yeats, had spent but a part of a mere day at Oxford he wrote as follows to Katherine Tynan Hinkson:

> I was at Oxford but was very busy all day with AEsop. I wonder anyone does anything here but dream and remember; the place is so beautiful one expects the people to sing instead of speaking.

In the "Oxford Book of English Prose," among the selections from Newman preference apparently is given to Newman's farewell to his Alma Mater! The passage is brief and poignant, for

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there is a little bit of death in every good-by. It is vividly reminiscent of the Cardinal's seal, "Cor ad cor loquitur." From the viewpoint of beauty and pathos it equals his farewell to Anglicanism, and his praise of his friends in the "Apologia." Even the snapdragon that grew on the walls of Oxford looked mighty like a rose to Newman. I know no university that has more lovers and no seat of learning that is more securely fixed in the fragrant heart of literature. Its beauty and charm, perhaps, are but the indescribable loveliness of Catholicism in its roots and foundations, that loveliness which still sweetens its very stones and has created all the lyricism it has ever inspired—for

> . . . you can break and crush the vase if you will
> But the scent of the roses will cling to it still.

If this is true of poetry it is truer in religion and things of faith. Even Renan to the end always "looked like a fat old priest"; so, too, perhaps the beauty that is Oxford's is only the beauty of Catholicism which historically conceived it and gave it birth. At all events, through the instrumentality of the Oxford Movement this very Alma Mater which had been appropriated to propagate the policy of the Eighth Harry reared, as it were, unconsciously, the noblest of its sons in the nineteenth century to love the old rather than the new, the Catholic rather than the insular, the eternal rather than the temporal, in short, the Divine rather than the human. It was indeed a debt to the starved and persecuted Church of those days, due from Oxford which had been founded centuries earlier by the Church, in the hour when kings were its fathers and queens its nursing mothers. While the business of the Catholic Church early and late is the salvation of souls, she begets her children intellectually as well as spiritually, and Oxford is one of the thousand graceful proofs. The Oxford Movement, merely by recalling the genesis of Oxford University, shows how intimately it is bound up with the Catholic mind, for it provides the stimulating proof that schools, colleges and universities come to the Church as easily, as naturally, as leaves to a tree.

The second great reason why Catholic education is grateful to the Oxford Movement is not material but personal. The name is easy to guess for like Lincoln, at least in an intellectual way, John Henry Newman belongs to the ages. This great master of the nineteenth century foresaw the intellectual problems of the future, and his work, despite some controversies of his day, was mainly concerned with the lasting needs and chronic infirmities of our nature. Newman even now is not understood by some, and in times past was covered with a cloud of misunderstanding, which is the inevitable penalty of intellectual preëminence.

The detailed life of this genius is high romance, and his mind unveiled in his forty odd volumes is more gripping than any novel. He is a poet and possessed perhaps the most perfect knowledge of the first six centuries of church history. He is likewise a theologian, though he denied the gentle accusation, and though he read his sermons he was one of the famed preachers of his century. Some said his words fell about him like snow, others said his voice was like the musical dripping of waters in a cave. As a by-play he wrote a couple of novels, and had he concentrated on the violin he would have surpassed all our Kubeliks and Kreislers. Of all musical instruments he believed the violin had a soul as firmly as he believed angels loitered unseen in his flower garden. He was a king at Oxford—which he left for Rome, stepping out from among shadows and images to become sunny-eyed by gazing on the truth. He had a rare intellect, a world of knowledge, and, what is infinitely better, a wealth of real personal holiness.

The Oxford Movement brought Newman to us, and the golden acquisition should make more of us long to be with voice and pen flaming feathers in the cap of Mother Church. Pope Pius XI says:

> Would that we all followed Newman as a teacher, and gathered his principles, pure and unimpaired, and his example and his spirit. From so great a master we can learn many things: in the first place to hold the magisterium of the Church sacred, to preserve inviolate the doctrines handed down by the Fathers, and what is the chief thing for the preservation of Catholic truth, to honor and obey with the utmost fidelity the successors of the Blessed Peter.

The great intellect of Augustine could not begin to exhaust Catholic truth, and Newman after absorbing all of the culture of Oxford found at Rome a new and greater world of thought and beauty. Oxford made him a Ciceronian but Catholicism made him a Christian. Newman is not only the most eloquent teacher of the nineteenth century, but today even in the non-Catholic university world, he is the unchallenged king of English prose. The Oxford Movement unwittingly and unwillingly gave us Newman, who will influence not only Catholic thought and education forevermore but the educational world outside the pale of Catholic life, as long and wherever the English language is spoken.

The third and final reason why Catholic education should be grateful to the Oxford Movement is resident in a book. There has been a sort of natural or logical gradation thus far in my reasons, for it is Oxford itself first of all, then Newman himself, the king of Oxford, and now a book wherein the fine mind of Newman details the attitude of the Church toward the things of the mind.

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Its very title—"The Idea of a University"—makes it clear that if the stimulus is more or less indirect, it is none the less real. When the Oxford Movement gave us Newman, it gave us no less truly his superb mind and his angelic language.

The volume despite critics is not new to us, nor is it unique. The things of mental culture have always been as dear to the Church as the young grass to the tender lips of sheep. She loves even the beauty of this world, for is it not the Lord's and the fulness thereof? To those who have spiritual ears and eyes, the beauties of nature point heavenward, and through the medium of created form and color we get a glimpse of uncreated beauty. The gifts of intellect the Church cherishes for they were His gifts; their purpose His glory. In music she finds something that is too great and subtle for words, something that encompasses the mind of man, echoes of heaven, the magnificat of angels, strains from our real and eternal *patria*. Her Gothic cathedrals prove the best is not good enough for the service of her Lord. She has across the centuries gathered in a perfect harvest of a hundred philosophies, and both Plato and Aristotle have influenced the expression of her philosophy and dogma; this the Church could safely do for she knows when Plato as the voice of God-given reason becomes silent and when Plato as the voice of erring man begins to speak. The Church has always been found "sitting in the midst of the doctors," both hearing and asking them questions, claiming for herself what they said rightly, correcting their errors, supplying their defects, completing their beginnings, expanding their surmises and then gradually by means of them enlarging the range and refining the sense of their teaching.

The spirit of the age is always in opposition to the Church. This is to be expected because contemporary science and the fashions of the day are inevitably defective and distorted; not wholly wrong but mingling together extravagance and good sense and presenting a teaching that cannot gain our Catholic assent till the dross be separated from the gold. This is done by degrees and then the Church adopts in tranquillity and assimilates what at last has been proved to be sound theory and wholesome practice. No kind of knowledge or culture is ever foreign to her; she simply bids literature, science and the arts keep their place which is subordinate to God: whatever is good in them comes from above, and for all their fairness they become imposture and corruption when made to minister to pride and concupiscence. It is not things of time the Church places first but things of eternity; and literature, science and the arts are things of time. The burden or the genius of Christian teaching is the balanced mind, the vision of innocence, the golden mean, all of which is apparent in this great volume, "The Idea of a University." It is not a theory of a "New Oxford"; it is but the eternal theory of the Church on true education which makes God, Omniscience, the Alpha and Omega of all knowledge and of all culture.

It is obvious Newman caught the truth at once for he says:

> A university is a place of instruction where universal knowledge is professed. Theology is a branch of knowledge; therefore a university must teach theology. If it fails in this respect, if it excludes a knowledge of God from its studies, it is falling far short of its professed character. The word God is a theology in itself, indivisibly one, inexhaustibly various, from the vastness and simplicity of its meaning. Admit a God, and you introduce among the subjects of your knowledge a fact encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of knowledge and stop short of that which enters into every order? All true principles run over with it, all phenomena converge toward it; it is truly the first and the last.

"The idea of a University," with its "incredible perfection," is just a third and final reason why Catholic education agrees that the famed and famous Oxford Movement is an eternal success.

The coming centenary will prove whether or not I have read the event poorly from the viewpoint of education. It does not seem possible that I have gone very far afield for Oxford, Newman and his "Idea of a University" are surely effects, results, fruits and children of the famed movement and they spell but one word—education! May the centenary resurrect some of the earnestness of a hundred years ago and may it convince men, as it did Newman a century ago, that a great intellect may be full of the culture of Oxford and still be innocent of truth.

White Gladioli

Your whiteness
Is soft, like that of little girls
Dressed for First Communion
And standing
In precise rows awaiting their turn;
Or like the cool whiteness
Of the face of an old nun
(Or the white flame of her soul
Held aloft—aloof);
Or even—
Like the whiteness of hosts in a ciborium
Waiting for the Consecration!
I love you
Because you are simple
And very chaste.

SISTER MARY OF THE VISITATION.

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MEMORIES OF POPE PIUS XI

By ROBERT DU CHALIEU

ALMOST twelve years ago, during a week's stay in Milan, I was the guest of Count Giannantonio Cornaggia, son of the statesman who had been recognized as the leader of the Italian Catholic Parliamentary group for a quarter of a century.

Giannantonio Cornaggia, very tall and very blond, explained at length the conditions of Catholicism in Italy after the advent of Fascism. Finally he concluded:

"Do you remember when, at the end of the World War, I wrote you that Milan could never have a more popular prelate than Cardinal Ferrari? Well, Cardinal Ratti's popularity has surpassed that of even his sainted predecessor."

My mind went to a grim period of the World War when, moved with pity at the plight of several Austrian civilians surprised by the advent of Italy into the gigantic conflict, and interned as virtual prisoners, Cardinal Ferrari asked either their return to their native country via Switzerland, or their reinstatement to a sort of conditional freedom. At that time all Italian government and private agencies fanned the hatred of the populace against the Austrian Empire; anyone who whispered a word in favor of an Austrian was marked down as an enemy of the national welfare. But so great was the love and respect for Cardinal Ferrari, that even two of the most notoriously anti-Catholic newspapers of Milan endorsed the justice and Christian charity of his proposal. When eventually the Italian government acceded to it, the wife of a Milanese multimillionaire and war propagandist said: "His Eminence is so convincing and beloved that he could induce us to drink Viennese beer mixed with Barbera wine, and even make us like the awful concoction."

"Cardinal Ferrari liked to be among people," Cornaggia continued. "His organizing ability was based on tact and friendliness. Even those antagonistic to the Church were so moved by his kindness that they inevitably surrendered to his wish.

"Cardinal Ratti is more austere. He has the zeal of an early Christian martyr and a seasoned diplomat's knowledge of men's minds. Although he never forgets the tenets of Christian humility one recognizes in him a leader capable of shaping the destinies of nations. Exceptionally intelligent, during his long activity as a Catholic teacher, as curator-in-chief of the Ambrosian, or Milanese, and Vatican libraries, he absorbed the wisdom of the Church through the centuries. His stay in Poland brought him face to face with the needs of a nation emerging from chaos to national rebirth. Everyone knows how wonderfully he coöperated in the work of building contemporary Poland."

Through my mind passed cinema-like visions of my short trip through Poland in 1919. Part of that glorious and unhappy country had been tortured by a century and a half of Russian oppression, and the whole Polish territory had been ravaged by the passage of the embattled armies of Germany, Austria and Russia during the first two years of the World War; then, after the collapse of the military power of the Czar, Poland had shared the starvation rations imposed on the Central Powers by the Allied blockade.

Monsignor Ratti, sent to the newly formed Polish government by Pope Benedict XV, had taken charge of the relief work. He not only had to provide with food, clothing and often shelter thousands and thousands of stranded citizens of all walks of life, but he had to shape into a working unity the often conflicting activities of the civil functionaries appointed to the same task, for these had been separately schooled in the widely different methods of the three services: Russian, German and Austrian. Nevertheless, under the firm and inspired leadership of Monsignor Ratti, all antagonism quickly ceased, and the relief work thus receiving new impetus in united effort, Poland emerged rapidly from the nightmare of chaos which had succeeded the foreign domination.

Monsignor Ratti's eyes then turned on neighboring Russia. He pitied that immense land, tortured by the tyrannical governments which had dominated her since immemorable time: The barbarous, greedy princelings first, and the Mongols who had overrun them, the long rule of czarism, the atheism of the Soviets and their firing squads which were a product of the insane hatreds and hurricanes of madness generated by the World War. And he wrote to the Holy Father, asking that he be allowed to go to Russia as a preacher of God.

A touching passage of his letter read: " . . . I know that I can't expect great results under a rule of terror like the actual Soviet one. . . . But from the blood of the Christian martyrs spread on the arenas of Imperial Rome surged the foundations of the Church . . . so I think that the self-sacrifice and the blood of priests will help Russia in the eyes of God."

But the Holy Father, though moved by the greatness of that prelate who asked the obscure end of a martyr as a reward for a life of Christian austerity and unusual attainments, could not

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allow that the Church should thus lose a leader of exceptional ability. Therefore, instead of receiving permission to seek the palms of martyrdom, Monsignor Ratti was elevated to the authority of Nuncius Apostolicus near the Polish government.

Now he was the Cardinal Archbishop of Milan; and very gratifying to me were these words of Giannantonio Cornaggia: "Tomorrow you may have the privilege of being introduced to His Eminence, who will honor my house by a visit, as all spiritual leaders of the Archdiocese of Milan have done every fortnight since the advent in politics of my late father."

I had known other Princes of the Church, for my father had enjoyed the friendship of Cardinal Rampolla del Tindaro, who ironically enough had found an obstacle to his candidacy to the Seat of Saint Peter in that very Emperor Franz Joseph of Austria who considered as his best friend my uncle, Prince Edward Paar. Cardinal Rampolla's presence at my First Communion had left an impression on my childhood which I have carried through life; and my frequent visits to Cardinal Merry del Val, to whom I was distantly related, had given me a precious insight into ecclesiastic courtliness. These two illustrious prelates had given their best to the cause of the Church in troubled periods which, however, had not yet reached the apex of the crisis that faced—and still faces—humanity as an aftermath of the World War.

Cardinal Ratti represented the new, and one of the most poignant, periods of Church history. And the uncertainty of the future—with commercial materialism hacking at the roots of humanity from one side, and Communist heresy from another, with national greeds blinding the mediocre contemporary statesmen—increased the vital importance of everything he stood for.

The next day, at half past four, my expectation was fulfilled. As I bowed to kiss the pastoral ring of Cardinal Ratti I felt the power of the severe and yet kindly look of his eyes. I can still see the Holy Father as I confronted him in that moment, in the scarlet and black of a Prince of the Church. As a professional soldier, I was impressed by the vigor of his person; and I could not help thinking that, minus glasses, his head had a strange resemblance to that of Napoleon Bonaparte.

"Your Eminence," I remarked, "what you did for Poland has made history. A short while ago in Paris I heard an influential deputy and rabid anti-Catholic and a leader of the Radical bloc acknowledge that most of the post-war consolidation of Poland was due to your suggestions."

"My advice was often sought; but it was given within the limits allowed to a Nuncio, even in a land devoutly Catholic," Cardinal Achille Ratti modestly replied. "My deep interest in Poland must not be misunderstood as derogatory to other countries not wholly sympathetic to Polish policies," he continued, "nor even as an exclusive recognition of the very sound qualities of the Poles, but it must be attributed to a factor that is generally overlooked: Poland is the bulwark of Europe and Catholicism confronting the East."

"From the East came in the past the Hun hordes first, and later the Mongols," Cornaggia interposed, "and today there is the power, growing apace, of Soviet Russia."

"Exactly," Cardinal Ratti nodded. "Europe forgets how in 1919 the Bolsheviks nearly conquered Warsaw. By the grace of God they were beaten back at the crucial moment; and yet, though strong in numbers, they still lacked military chieftains of any value, or a warlike organization worth speaking of. Today their well-officered and continually improving armies greatly outnumber the Poles. To make matters worse, Asia is in an uproar—deeply stirred by Communism, by a new pan-Asiatic consciousness that is making rapid inroads from Eastern China to Siam and India. In time those two tendencies may take deeper roots—melt into one."

"Does Your Eminence fear that in time Asia may turn the tables on Europe?" I asked.

"It is un-Catholic to think of the supremacy of any race. The souls of men, white or yellow, are the same in the Face of God," Cardinal Ratti replied. "But the fact remains that, unfortunately, only the West is Christian. Therefore it would be unsafe if Occidental supremacy should end before the remainder of the world recognizes the true Faith.

"To understand better the future, one must look into the past," he continued. "Let us look at the Rome of the last emperors. The ideals of virtue, of family, had given way to a widespread licentiousness. Greed and selfishness were rampant. The governors and military leaders of the various provinces were forever waging war on each other, with the supreme leadership and the imperial purple as the prize of the winner. Thus wounded, the empire bled to death. Luckily the Church was there. Its Gospel, the Gospel of God, conquered the victorious barbarians, and in time a Christian Europe emerged from the chaos. Today, in spite of the efforts of the Church, free love, a shunning of responsibilities by men, and excessive freedom among women are rapidly fostering an order of things that is kindred to the corruption of Imperial Rome.

"Now, let us glance at the line-up of the Western nations. Each of the great powers seem to be under the delusion that the leadership of the world is its future appanage. Their rulers have made it a practice to galvanize their subjects into such an absurd belief, which breeds a dangerous chauvinism. To make matters worse, we have the impending economic revolution due to the increas-

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ing development of machinery. To find work for the multiplying masses of unemployed that are its aftermath, the various governments try to expand their exports, and thus wage a relentless international commercial war which is more productive of hatred than of effective results."

"If Western civilization should cripple itself irreparably, what would be the function of the Church?" Cornaggia asked.

"From a spiritual viewpoint, it would face worse conditions than at the time of the barbaric invasions which put an end to the Roman Empire," Cardinal Ratti replied. "For then the Church had to deal only with brutal violence, while in the event of a collapse of the Western world it would be confronted by a pervertedly intelligent drive of false tenets flattering the psychology of the uncultured masses.

"But," he concluded smiling. "Western civilization will last until Saint Peter's work shall be accomplished. In every Western country, even in those predominantly Protestant, the Catholic collectivities represent the saner outlook of the nation. Moderate and sound in their political activities, they are not surrounded by glamor, their work is lasting and their authority is increasing apace. If things come to the worst, they will be the rallying centers, for the remainder of the various citizenries will inevitably turn to the Catholic Church when the present wave of materialism and selfishness that convulses Western politics will be deflated by failure. For there is nothing sounder than our Catholic Church, which has weathered all storms through the ages."

These words of Cardinal Ratti seem prophetic. Today England and America are undermined by unemployment, striving desperately to find new outlets for their industries, frozen by various causes, and mainly by the diminished buying power of their citizens. The very overdevelopment of machinery having worked out a plethoric overproduction while throwing millions of people out of their jobs, the system of the two English-speaking countries is paralyzed; and their powerful capitalist classes are confronted by the fact that the industrial development which lay the foundations of their wealth, threatens to swallow the very might that wealth insures, like a new Frankenstein turning on its maker.

France bickers about the payment of her debts; her obvious wish is to preserve her hegemony in Europe, and she erroneously hopes that mankind may remain in its present status for the benefit of the *République*.

Germany has a thundering Hitler, compared to Napoleon I in various propaganda articles of his followers, who forget that before he became First Consul Napoleon conquered Italy with the best-drilled army of its time, while the only battle waged by Hitler was that of the Munich beer gardens of 1921, which, though modest in scope, was far from a victory. So that, while rendering the homage due to the tremendous display of energy that Germany proffers of late to an amazed world, there is every reason to believe that it will ultimately turn into a set-back for German hopes and aspirations, because in these days the underground schemers of international politics are not frightened by the bold enunciation of an aggressive program. The remainder of Europe, afflicted by a thousand troubles, stands by in tense wait, while several insurrections and petty wars are waged in South America, Japan marches through China, and the latter enormous country is being slowly goaded into becoming the largest fighting nation in the world. And Soviet Russia gazes ironically at all this uproar, which plays right into her hands, while pulling at a thousand ropes which are looped tightly around all the unsatisfied races of continental Asia.

But Cardinal Ratti is Pope. He has the sound energy of a body hardened by sport, the Christian mind of a leader of genius, perfected by the age-old experience of the church history he studied for years as curator of the Ambrosian and Vatican libraries, and the organizing and diplomatic skill he proved so clearly in Poland. Thinking of the immense strength of his personality, of the world-wide organization that he controls, I feel convinced that, whatever happens, the world has in him a potential leader who will dominate the storm.

Contrition across the Waves

(Father Damien of Molokai; 1840—1888)

Damien lived with lepers;
  Damien lived for them
On a margin of the world
  That touched not any hem.

Damien was a priest of God
  Whose Church held all his law;
So, every year, he rowed alone
  Until some ship he saw.

Though often disappointed,
  Anxious and so tired,
His sacramental search went on
  By faithful love inspired.

"A priest on board?" would Damien call;
  If one came to the rail,
Damien confessed his sins
  While a man stood, listening, pale.

On a margin of the world
  That touched not any hem,
Damien lived with lepers;
  Damien died for them.

CAROLINE GILTINAN.

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CITY SCHOOL COSTS

By THOMAS F. COAKLEY

THERE has recently been published an exhaustive study of the per capita costs in the city schools of the United States. It is an official publication of the United States Department of the Interior and is known as Circular No. 73 of the Division of Statistics of the Office of Education, and presents careful studies of per capita costs in 290 school systems of the United States for the school year ended June 30, 1932.

All over the nation there is considerable unrest on the part of taxpayers because of mounting school costs, and much heart searching to know whether these increased expenditures are justified. The Carnegie Foundation among hosts of others has been outspoken in its warning against the intolerable burdens of public education. The recent circular of the government on this burning question contains an immense amount of data that is of incalculable value for school administrators, legislators and taxpayers.

On a subject that is so large, so complicated and so diversified it is highly important that accurate comparison be made, because figures do not always present the true picture. For instance, in Gary, Indiana, the average annual cost per pupil attending the city schools is $94.66, whereas in Bridgeport, Connecticut, it is only $94.22. From this it would appear that the cost of education in these cities is almost the same until we remember that Gary gives 200 days of school for their $94.66, while Bridgeport gives only 177 days. So that while at first glance it might appear that Bridgeport is conducting its educational system more economically than Gary, the actual fact is that the cost of one day's school in Gary is only $.47 per child, while in Bridgeport it is $.53 per child, so that Bridgeport is actually spending $.06 more per child than Gary for each day the schools are in session. This is mentioned in passing merely to show the tricks that figures can play unless very great caution is employed in their assembling and in their interpretation.

It is for this reason that the present governmental study of the per capita costs in city schools is of great value because it eliminates from the expenditures all items that would not fit into a comparison of similar educational expenditures in different cities. Hence, the present study concerns full-time day schools only. It omits all expenditures for continuation schools, summer schools, night schools and Americanization classes, since there are no uniform data available for these types of schools that would make possible a sound comparison for the entire country. Neither does the study include debt service or interest or capital outlay, and no allowance has been made for depreciation in property values.

These figures therefore present costs of general school control and expenditures for instruction. To give an accurate picture of the educational expenditures of the whole country the 290 city schools have been divided into four groups, the first including 65 cities with a population of 100,000 or more; the second 75 cities having a population of 30,000 and more; the third, 75 cities having a population of 10,000 and more; and the fourth 75 cities and towns having a population of 2,500 and more.

TOTAL ANNUAL EXPENDITURE PER PUPIL FOR THE SCHOOL YEARS ENDING JUNE 30, 1930 AND 1932

Cities in	1930	1932
Group I	$112.89	$118.61
II	104.93	95.55
III	86.80	79.06
IV	91.07	84.90

One of the curious things about this statistical summary is that the average total cost per student is greatest in the larger population groups and increases as the population increases in all cities of 10,000 and up. On the other hand, such unit cost is greater in the cities below 10,000 than in cities of the next higher group.

These figures reveal a great divergence in the per capita costs among the cities of each group. In the cities of above 100,000 for instance, Yonkers, New York, has the highest per capita cost in the United States, namely $166.97 per pupil per year, while Birmingham, Alabama, in the same group expended less than one-third of this amount, their total outlay being $54.79 per pupil.

In the second group of cities of more than 30,000, New Rochelle, New York, has the doubtful honor of expending $227.85 per pupil per year, while Meridian, Mississippi, in the same group expended only $28.92. It would be curious to know why New Rochelle spends eight times more per child per year than Meridian, and whether the finished product it turns out is worth the difference in cost.

When we come to the next group of cities of less than 30,000 in population we find the ratio between the highest and lowest cost varying almost six to one. Hibbing, Minnesota, leads that group with an outlay of $190.39, while Rome, Georgia, expends the least, or $29.42, although it is in the same group. We find the same thing in the fourth group of schools in cities of more than

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2,500, where Chisholm, Minnesota, leads with a cost of $196.83, while Dublin, Georgia, expended the lowest amount, or $32.14.

These latest figures of the government on the cost of public education enable us to trace the effects of the economic depression during the past two years. Only in the first group of cities, namely those of over 100,000 in population, have school costs exceeded the amount expended in 1930, and yet even here there are exceptions. For instance, Los Angeles, St. Louis and Chicago in 1932 all reduced their per capita costs per pupil as against the amount they spent in 1930. In general, however, the average total school costs in cities below 100,000 population show a perceptible decrease in the past two years. It is evident that huge metropolitan centers and enormous school populations do not mean lessened school costs, and to the evils of overcrowding must be added the additional burden of increased school costs.

On every hand there is a mighty cry for reduced school costs. This valuable governmental study will enable the American taxpayer to insist eloquently and vehemently on lessened school expenditures in his own community, by proving with cold facts to the tax-levying body in his own city the very much smaller costs of similar education elsewhere.

RELIGION IN ELEMENTARY GRADES

By EDWARD A. FITZPATRICK

ONE OF the most significant things in Catholic education is the world-wide interest in the training of children in religion. There is hardly a nation in which the question is not agitated, discontent is not expressed with present methods, and many proposals for improving existing conditions made.

This condition finds expression in the large number of elementary books on religion that is continually coming from the press, where every resource of the printer, the artist and the author are joined in the interest of Catholic childhood. Whatever one thinks of these books individually, one must agree that the general direction is both new and significant. There is increasing recognition of the child as a factor in his own education; there is increasing recognition too that it is a life we are guiding, not merely a mind or, at worst, a memory. There is increasing recognition that it is a Catholic culture we would give, not only the dogmatic truth, theologically formulated, important as that is. Catholic culture, however, that is vertebrate and vibrant will of necessity include the doctrine at its center.

The pedagogical problem is simple enough at least superficially. Here is a very definite subject-matter, the saving truths of Christianity, formulated specifically in the catechism. This is to be taught the children in a way that will help them better to know, to love and to serve God. So far as the formulation of this content is concerned, the Baltimore Cathechism has been generally accepted and is in general use. It is easily conceivable that these truths may be somewhat more accurately stated in some of the details, as has recently been done, indeed, in Cardinal Gasparri's Cathechism.

But this does not change the problem essentially, even though some of the new distinctions that are made in the interest of accuracy or completeness may add difficulty for the children on these points.

After all a catechism is a catechism. It does not solve the pedagogical problem; it does not even formulate it. It is the raw material of religious instruction. We grant readily it is the center of religious instruction, too. The pedagogical problem is to connect it up with the child's experience, bring it within his present intellectual capacity and development, to put it in a form and language that he can understand and appreciate, and finally to give it a setting and association that will lead to action at every possible opportunity in his own daily life.

We have made the mistake of assuming that all we had to do was to fix in the memory of the children the formulas of the catechism. This was a direct process. It was to be achieved by repetition, mother of all study. It was to be tested by the "mental regurgitation" by the pupil to the teacher. It was the hope—fond hope—that with an expanding experience, the present sterile formulas would somehow live, and the child would understand. Let one competent authority, Fitch (quoted by Reverend M. V. Kelly, C.S.B., "Catechism Teaching" in the *Ecclesiastical Review* February, 1919, pages 158-159), settle that:

> When the object is to have thoughts, reasonings, facts reproduced, seek to have them reproduced in the pupil's own words. Do not set the faculty of mere verbal memory to work. But when the words themselves, in which a fact is embodied, have some special fitness or beauty of their own, when they represent some scientific datum or central truth, which could not otherwise be so well expressed, then see that the form as well as the substance of the expression is learned by heart. . . .

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> To insist upon a book of questions and answers being learned accurately by rote is to assume that there is to be no real contact of thought between scholar and master, that all the questions which are to be asked are to take one particular form, and that they all admit of but one answer. There is no room for inquisitiveness on the part of the learner nor for digression on the part of the teacher; no room for the play of the intelligence of either around the subject in hand; the whole exercise has been devised to convert a study which ought to awaken intelligence, into a miserable mechanical performance, and two people who ought to be in intimate intellectual relations with each other, into a brace of imposters—the one teaching nothing, the other learning nothing, but both acting a part and reciting somebody else's words out of a book.

It is still surprising the extent that religious education is identified with the memorization of the catechism. There is rich additional material besides, though centering around the doctrine. There are a thousand poems and hundreds of hymns liturgical and others that are available for instruction on the elementary school level growing out, leading up to, or reinforcing Christian doctrine. There is also the great art of the Church through the centuries. There are the biographies of Christ, of the great men and prophets of the Old Testament, and of the saints of the Church. There is the liturgical life of the Church. There are the religious practices of the Church. There are the practical problems of the child's life. All of these are part of a plan of practical religious education. They were presented in their general relations and unity in a curriculum prepared over a year ago for the schools of the Chicago archdiocese. This curriculum now called the Religion-in-Life curriculum is available for any diocese which wishes to use it in whole or part.

But this general picture of the problem does not solve it. More specific questions need to be considered. How shall we actually initiate the child into this plan of religious education and training? How shall we give the plan unity? How shall we make it progressive and cumulative in character, expanding in meaning, and widening its influence in the child's life? How shall we make it so specific and helpful that every nun (under the direction of the pastor) who does most of the teaching will be able actually to achieve the purpose of the religious education program.

There would seem to be one answer to the question of approach and of unity, and that is the central place of Christ in the Christian scheme of redemption. The whole scheme must be Christocentric.

> By Him and with Him and in Him, is to Thee God the Father Almighty, in the unity of the Holy Ghost all honor and glory. Forever and ever.

And the incarnation of Divinity in the form of humanity teaches not only the lessons of the supreme love of God for man, but the obvious pedagogical lesson of helping man understand God through the God-Man. Why should not the child's introduction to religion be through the Child Jesus, and why should this not lead to the further facts of His public life? Would not this make an excellent approach to religion for the first two years of the child's school life? It would teach much doctrine incidentally, it would build up the religious vocabulary in its concrete setting. It would keep instruction narrative and personal. It could build up motives for the love of God as central and foundational in religion. It would create a warm childlike and Christlike love of Christ. "Suffer little children to come unto Me and forbid them not." The third year in school life could review these facts of the life of Christ and definitely formulate the religious truths which have really been taught or adequately prepared for—particularly those relating to the four sacraments that children need. This would complete a cycle.

A new cycle could begin the fourth year of school life in the stories of the Old Testament emphasizing the Messianic prophecies. This would make the Old Testament a preparation of the Way. The life of Christ could be reviewed in the light of these prophecies. Then in the fifth year of school life, still keeping the biographical, narrative and personal form, as Saint Augustine recommends, which is the real Catholic catechetical tradition, the life of Christ in the Church would be told. The sixth year could then review this cycle by beginning with the idea of sacrifice and culminating in a detailed study of the sacrifice of the New Testament, with the Missal itself as a text-book.

The child in these two cycles has covered all the doctrines of the catechism, and some of them several times. It would be well then to make the seventh and eighth years deal more formally with doctrine. In these grades all the material of the six school years preceding would be brought together, each part reinforcing the other and interrelations and new relations revealed. This is not merely a "rehash" of what they have studied but a new systematic and organized view of it. It will need a new kind of text-book, as rich in material for its field as the four and five hundred page geography and histories. It will contain, too, all the questions in the catechism in the exact form of words that the bishop approves. A great deal of the material the child will have memorized in the process of teaching without any formal effort at memorizing. Where this needs to be supplemented by special drill it will naturally be done.

But to be carried out effectively, such a plan needs a series of well guarded, specially illustrated

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text-books which will bring together a competent group of teachers under intelligent direction, the artist and the publisher. This coöperation should result in a series of text-books at least as good as the text-books in use in Catholic schools in the ordinary secular subjects.

The text-books themselves will not be enough. There must be placed in the hands of teachers, a manual explaining the underlying theory of the text-books with very definite suggestions as to how the text-book should be used and enriched.

Need it be said that such text-books and manuals should be periodically revised as experience with them reveals ways and methods of improving them? Just as practical classroom experience must go into the writing of such text-books, so continuous practical classroom experience should provide for their progressive improvement. Text-books do not come, Athena-like, fully developed from the brain of an author. They must grow, i.e., be revised and improved, from experience with children.

Each teacher should have in her possession the general plan of such a Religion-in-Life curriculum. In that way she would see her place in the whole plan, what has been done already in preceding grades as a foundation for her work, how she must build on this foundation, and prepare the way for what is to follow, and the nature and extent of the work that is to follow!

In such a comprehensive plan religion is treated with the seriousness that the other important subjects of the curriculum are now treated. The child will be given text-books worthy of the subject, and capable of giving him an orderly, enriched religious experience in the various phases of life. Every teacher now having every pedagogical aid —and more—that she receives in other subjects, will be stimulated to new efforts and even keener interest in this great subject. In this way religion will come into its own in school because it will come into its own in the life of the child.

There Shall Be Only Silence

There shall be only silence to linger after our passing,
A silence as still
As the hush that follows the thud when the fruit surrenders
To the earth's will.

A flutter of days we shall know and a measure of pain.
Then as leaves that are stirred
By a breath of wind in the night, we shall sink back again
In a sea of long silence that muffles our last spoken word.

Like the nameless stars we shall vanish, as softly as they,
And none shall remember our going—not even a score;
Only two feet shall be missing that climbed a steep way,
Only one hand, of a million, that turned a dark door.

ANDERSON M. SCRUGGS.

OF GNATS AND CAMELS

By GEORGE CARVER

INTEREST in the language, it would seem, is always with us, if the frequency with which linguistic matters become part of the daily news is a criterion. When such matters are reported, however, the accounts show that discussion had to do almost exclusively with details of pronunciation, choice of words, or minor grammatical points; details which, questionless, have their importance in discussions of English usage but which, to me at least, approach the margin of futility when viewed in the shadow of much that is spread before us by our current mediums of communication. A popular columnist, for instance, whom I follow with uncertain satisfaction, publishes from time to time a list of words to show the proper placing of accents; a convention of teachers of English recently decided to accept "different than" as equivalent to "different from"; a group of distinguished editors was asked not long since to comment upon the use of "It is me"; and within the past several months there has been a veritable epidemic of trying to name the ten most beautiful words in the language. Such interest, as I have said, has its value; but I cannot help reminding myself, when signs of it appear, that gnats are very small, much smaller, indeed, than camels.

No one, surely, would find fault with my columnist for her efforts to persuade us that the first syllable bears the stress in "autopsy"; but when she writes (as only last week she did write), "In France marriages are arranged upon a financial basis; in America they are condemned," I, for one, am at a loss. Moreover, not anyone with a feeling for language would make a move against change directed toward the enrichment of expression; nevertheless, with the "different than"–"different from" controversy fresh in mind, one can hardly avoid lifting his eyebrows upon discovering in an article about teaching English to young children (as I did yesterday) a sentence like this, "Children inherit their grandparents' characteristics more frequently than their parents." And furthermore, might not editors be better employed than with the pros and cons of "It is me," especially the editor one of whose young men wrote, in this morning's paper, "The blaze was extinguished before any great damage was done by the local fire department"; and what is to be said for the prominent person the first of whose ten most beautiful words was "cellar door"—no matter how slurred in the utterance?

Let me repeat: I am not briefed against any move that makes for sustaining the integrity of the language; let him who chooses discuss any detail that interests him, but let him also be aware that sense is far more important than elegance, clarity of much greater value than decoration, and intelligibility the most precious of all. Expression may be beautiful, it should be effective, but it must be intelligible; hence my insistence upon camels at the expense of gnats. For instance, in the following passage, clipped from a sport page last Sunday, there is every evidence of rhetorical effort but not one glimmer of sense: "In every city that he goes, and not only major league

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cities, the great ones will connect the past with the present and make some eyes heavy-lidded through jaded interest leap and dance as the all-time shortstop on any all-time team in his characteristic drawl speaks a piece." And in this sentence (from a dissertation for the doctorate), what is the intended meaning: "When spread upon cloths, moths die from its odor"? Why discuss accent when faulty arrangement lies all about, beautiful words when confusing ellipses threaten disbelief in our senses, or "class-consciousness" idiom when such ambiguities as "Being some five years older than myself, I paid no further attention to him," add insult to injury?

I should like to attend, at least once, a convention of teachers, of editors, or of citizens-at-large interested in linguistics that would occupy itself—partly, of course—with ways or means of ridding the public prints (in which I found them) of futilities like these:

"Born only this morning, Mr. Schauman put his finger down the snake's throat."

"Emily came home to find bacon, eggs, and Charles waiting for her."

"When enemies approach our shores, we defend them."

"Lured below into the cabin, the yacht got under way and Lafargue was made a prisoner."

"Last year while fishing his line appeared to be without ballast; and being without leads, a dime, which he always carried as a pocket-piece, was attached."

"The corpse was discovered by a tramp in an advanced stage of decomposition."

I am sure that the fault does not lie with teachers of English, with editors, or with citizens-at-large interested in linguistics; I am sure, however, that they could all contribute toward improvement—if they could all be persuaded of the difference between the silly gnats and the somewhat astonishing camels.

We all know the answers to the question, "Why should these things be?" I can hear as if coming from all sides remarks like "The writers were not properly trained"; "The system of education is all wrong"; "Newspaper men are so hurried that they have no time for careful rewriting"; "The proletariat and learning do not blend well"; "It is all a matter of exact thinking"; "What is the difference, anyway?" These answers contain more than a modicum of truth; none the less, much more than answers is required before a precise and beautiful printing machine that I know quite well is no longer required to issue absurdities such as "Propped up on pillows and given a liquid diet, the paralysis gradually left the child"; or before my equally precise and beautiful radio is not longer subjected to assininities like "In addition to being the brilliant head of a large business and a bridge expert of international reputation, I should like to present Mrs. Culbertson as a very charming person."

And so I return to my original idea. Gnats are most annoying insects and require to be dealt with; nevertheless, one whose efforts at straining result in complete gurgitation always makes me remember the inimitable Charles Lamb and the unfortunate Comptroller of Stamps, and I long for a candle in order to examine such a one's bumps.

A SCHOOL UNPILGRIMAGED

By PAUL BUSSARD

WHEN one reads in mediaeval history the account of how students traveled to a place which Abelard called The Paraclete, built their huts about the master they preferred to follow even into a wilderness, one is tempted to exclaim, "How delightfully mediaeval!" and dismiss the history with that unctuous platitude. Obviously such a thing could never happen in our civilization.

Suppose, after that same delightfully mediaeval fashion, you were told that in some forgotten city, a group of students of architecture were gathered about one or two professors, in a situation of almost as much discomfort and fully as much atmosphere. Suppose you made a visit to the place. You would go up a narrow iron stairway of seventeen steps, rusted by the rain, open a door in which a broken pane had been covered by a design for a carillon tower mounted on heavy cardboard. That in itself should place the building in the Latin quarter.

Once inside you would find a bare hallway, unpainted boards and a floor spotted with paint, in which hang a few disreputable hats, perched at an angle even on their hooks. You go through another opening in the wall, which could hardly be graced by the name of door, and in a very large room are many drawing desks, decorated by students on the stools. Some are looking out the windows, which is marvelous indeed considering the coating of dirt upon them. Almost all of them smoke pipes, and you might very well fear that they wouldn't be too careful where they throw the ashes, but then it wouldn't matter much. The place would have burned down long ago if there were any chance of its burning.

There are various kinds of drawings upon the wall. And these are merely placed on the wall as evidently the most obvious place to store them. For one there was only one nail, so it hangs by only one corner. There is one student who is either praying or sleeping. Anyhow he has his head on his arms folded on the desk. If he is sleeping, that in itself is a wonder for the sound of radio music jiggles the pictures on the wall.

They say the music begins when they turn on the lights. Years ago they hadn't any radio, but they had the same urge for music—or noise. It is told that in the recreation room below there was a piano which was stolen, carried up the iron stairway, with a regularity distressing to its owners. Finally the piano was locked up, or some say it fell down on one of its periodic journeys. A phonograph had to substitute, and every freshman was required to bring a phonograph record along with his scholastic record. But they dumped them all out when they got the radio.

If someone were to tell you about such a place on a return, let us say, from Paris, you would be inclined to remark, "That is just like Paris, but of course they do not accomplish any serious work." If your traveler were properly informed, he would tell you at once the students of that Bohemian school had won most of the medals and prizes worth talking about; as for example, he would say, any number of medals, the Fontainebleau Scholar-

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ship three or four years running, the Henry Adams Prize for Romanesque Archaeology, the Paris Prize, the Warren Prize, the Emerson Prize in Decorative Composition, the medal of the Association of Graduates of L'École des Beaux-Arts given to the school of highest standing in the entire country, the Esquisse Medal, the Rome Prize in Architecture, the Illuminating Engineering Society Prize twice, and other things like that too numerous to account for in detail.

With that you would want the address so you could visit it on your next trip to Paris. But you would be disappointed, quite, to learn that the school was not in Paris, but in the Catholic University at Washington. If you were not disappointed you would be sure to think slyly that it had been grossly exaggerated or else the atmosphere had been toned up, neither of which guesses would be accurate.

They say that Bishop Shahan, who began the school with one student for whom he brought Mr. Murphy out to the university almost by physical force, used to walk about the grounds at dusk, I suppose something like Adam in the garden of Paradise—and that figure is not so outlandish either, on account of the presence of God. Anyhow he saw a light in the school (room) of architecture, and went up the stairs to discover a student working on a design by the light of a candle which the student had bought for himself from a drug store. I would like to say it was a holy candle, but that isn't in the story. The Bishop stayed talking with him for hours, the next day gave orders that lights be provided in that room all night always, and the student won one of the first medals of the school from the Society of Beaux-Arts Architects on the very drawing over which he was working when the Bishop discovered him.

Once again the vision of Bishop Shahan has become fact as truly as his tomb in the Shrine of his vision is a fact. But whereas there come daily pilgrims both to the tomb and the Shrine, the School of Architecture, which was once a single student working by candle-light, is unenshrined, unpublished, unpilgrimaged. At any rate it is unpilgrimaged by Catholic students, for fully 50 percent of its enrolment is made up of those outside the Faith.

On Loch Moidart

You are a sail upon dark landlocked waters,
A white astonishment to land and sea,
A wavering wonder, fairest of the daughters
Of tall Aurora in captivity.

No bird, no light, no cloud so cleanly passes
Over that space between the sea and sky;
No shadow of a gull upon the grasses,
No proud, plumed star that warns a queen to die.

What hill-born wind, to happy fate allied,
Brought you, O sweet survivor, to my breast,
Wherein becalmed you bid the enchanted tide
Mirror your silent beauty, and be blest?

L. A. G. Strong.

COMMUNICATIONS

PROHIBITION FORTY YEARS AGO

Chicago, Ill.

TO the Editor: May I correct an error in the answer to my letter regarding speakeasies in Kansas? It was Kansas City, Kansas, we visited, not Kansas City, Missouri, as your correspondent states. There were saloons in Kansas City, Missouri, so there would scarcely have been speakeasies there. Besides my father, William J. Onahan, would not have told the story so often as illustrating the hypocrisy of the drys even in those early days if it had happened in a state still wet.

There was a Catholic bishop in Kansas City, Kansas, at that time. His name was Bishop Fink and he transferred his residence from Leavenworth to Kansas City, Kansas, in 1891. The authority for my statement is Reverend Edward Garraghan, S.J., who wrote a history of the Kansas diocese. Although the bishop has resided in Kansas City, Kansas, for over forty years, it is still known as the Leavenworth diocese. So the attempt to discredit my story really has not a leg to stand on.

My father probably did more for the cause of temperance than any prohibitionist of his day, for he more than any other man in Chicago brought about the raising of the saloon license to $1,000. His anti-saloon activities aroused the ire of the wets and cost him the comptrollership of the city. He had served under a Democratic mayor and his record had been so outstanding that he had been reappointed by a Republican mayor until the saloon-keepers obtained his resignation.

I myself have always been a dry, at times possibly a fanatical one. I welcomed the prohibition amendment joyfully, thinking in my guilelessness that there could not be any more drinking because there would not be anything to drink. I happened to be in California shortly after the passage of the amendment and a leading photographer of San Diego said to me: "If you could see the girls of fifteen and sixteen that come into this studio with flasks in their bags you would not be so enthusiastic." But I did not believe him.

But as time went on my eyes were opened. We had passed the amendment to save our young people from temptation and they were flouting it on all sides. A young man who smelled of liquor was taboo in the old days. Now he was an old-fashioned prune if he had not something on the hip. That is why I am glad the Eighteenth Amendment is to be repealed. Maybe now we can have real temperance.

Mary Onahan Gallery.

New York, N. Y.

TO the Editor: Mary Onahan Gallery and her father had a rather unique experience in Kansas City, Kansas, over forty years ago, as told by herself. Desiring to see the Bishop of Kansas City, Kansas, the jehu took them, not to the episcopal residence, but to Bishop the bootlegger.

Frederick E. Wirth in a recent communication to The Commonweal finds the story a basis for a dissertation on

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prejudice and slogans on the part of prohibitionists and antiprohibitionists. His missive is so illuminative that we cannot help exclaiming, "A Daniel has come to judgment."

This is one of his illuminating gems: "Mortality rates from alcoholism have declined under prohibition." To quote Al Smith we would ask him "to look up the records." In this prosaic age we want facts.

Another illumination: "Kansas City, Kansas, has never possessed a Catholic bishop. It was in Kansas City, Missouri, therefore, that Mary Onahan Gallery visited a speakeasy forty years ago." Is this prejudice or a slogan? Authorized by the Holy See, Bishop Fink took up his residence in Kansas City, Kansas, in May, 1891, and the diocese was named after this city for some years. This bit of information is supplied by one who is neither a Chicagoan nor a Kansan.

Further comment is needless.

C. J. H.

THE VILLAIN OF THE ECONOMIC PIECE

New York, N. Y.

TO the Editor: Incidentally I have read in THE COMMONWEAL of November 16, 1932, an article by Henry Somerville in which is stated: "The outstanding sterling loans quoted on the London Stock Exchange in default total £138,000,000. This does not take account of the repudiated debts of Mexico and Russia."

I am used to reading things against Mexico in Catholic newspapers, but it is the first time that I see in one of them something about Mexico repudiating debts. Will you, or Mr. Somerville, be kind enough to specify what are the debts, in sterling or otherwise, that have been repudiated by Mexico?

R. DE LA SOTA.

London, England.

DEAR Sir: My reference to Mexico was purely incidental and I had no thought of writing against Mexico. The Council of Foreign Bondholders in London had issued a Statement of Defaults in two lists, one headed "Foreign Stocks, Bonds, etc." and the other "Corporation Stocks—Foreign." There are items of Mexican default in both lists. The totals are given at the bottom of both lists "excluding Russia and Mexico." Why the amounts in default from these countries are excluded from the totals and why these countries are coupled by the Council of Foreign Bondholders I do not know. But the Annual Report of the Council contained a long history of debt difficulties with Mexico, of defaults as far back as 1831 and as late as 1927. I was thus led to assume that the Council of Foreign Bondholders placed at least some of the Mexican defaults in the same category as the Russian ones to which the word "repudiation" can be applied. My argument is unaffected if I substitute the expression "defaults" for "repudiated debts," and I withdraw it and express my regret if my use of the word "repudiated" does any injustice to the financial record of Mexico.

HENRY SOMERVILLE.

WORK FOR THE KNIGHTS OF COLUMBUS

Washington, D. C.

TO the Editor: Mr. John H. Reddin's letter in THE COMMONWEAL, April 19, gives some impressions concerning the Knights of Columbus Scholarships at the Catholic University which I would like to correct. Originally there were fifty scholarships, but with the increase in the cost of tuition and living expenses, the number of scholarships was cut to twenty-five. These scholarships are for graduate study in the Graduate School of Arts and Sciences or in the School of Law. They give the holders board, room and tuition exclusive of certain fees. They are competitive scholarships based primarily upon an examination with some consideration given to credentials, testimonials, geographical distribution, and membership in the Knights of Columbus. Appointments are annual, formerly announced in midsummer and now at commencement. Reappointments depend solely upon the character of the students' work as estimated by their professors. Only in the most exceptional cases will a fourth year on the foundation be granted. As fellows remain from one to four years, annual vacancies run from six to ten.

Examinations are held early in April as advertised in *Columbia* and in the *N.C.W.C. News Service*. For full particulars, candidates for Knights of Columbus Scholarships may address the undersigned.

RICHARD J. PURCELL, *General Secretary,*
Catholic University of America, Washington, D. C.

HOW SHALL A CATHOLIC VOTE?

New York, N. Y.

TO the Editor: Permit me to congratulate THE COMMONWEAL and Charles O. Rice on his article "How Shall a Catholic Vote?" His blunt spirit of "right is right and wrong is wrong" has been sadly lacking in many Catholics during late years, and this lack has led to the general easy tolerance of other evils as well as political corruption.

As Christians we may differ in our viewpoints on many things, but we should be fairly well agreed on the difference between right and wrong, no matter what names they are called—stealing or honest graft. The editor's note says, "This comment on a widely discussed problem offers the point of view of the younger generation." Just what other points of view can be held by any honest Catholic? The silly excuses and pleas offered in support of crooked political methods are an insult to the intelligence of a barbarian. As Al Smith said, "No matter how you slice it, it is still baloney" and all the bally-hoo in the world will not make black white.

In line with this lack of common sense in political morals lies, also, a certain pettiness of view in other matters. For instance, about a year ago Father Coughlin was spoken of as a radical by many Catholics who claimed he should leave politics and economics alone and stick to preaching the Gospel in his own parish. Now, with the change of events and a better knowledge of Catholic principles, they have a sneaking suspicion that he was right.

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THE CATHOLIC ENCYCLOPEDIA

141 East 29th Street

New York

Father Gillis, in a masterly article in the *Catholic News*, pointed out that the Gospels cover a great deal of territory and that morals are affected by almost every activity. It cannot be denied that Father Coughlin, by his radio talks, exercised a great deal of influence and yet, except for a few scant lines, he was ignored by the Catholic press in this section of the country. Other men and affairs of far less prominence were given space and it certainly looked like a form of pettiness or poor sportsmanship to ignore him. A publication is judged, not only by what it prints, but, also, by what it evades. We expect that treatment in the ordinary press and hope for fair dealing in the Catholic periodicals.

Other cases of this picayune spirit could be cited. More straight thinking by all of us would simplify many of our problems and would give us the meat of life instead of artificial substitutes that contain no nourishment. This is the very reason why THE COMMONWEAL will succeed: it gives us the meat of life instead of froth.

Then there is the Catholic League for Social Justice—we need it.

JOHN A. CURRAN.

MODERN CRITICISM

St. Louis, Mo.

TO the Editor: Just to keep the record straight, please admit a correction; probably due to a slip of the pen of the undersigned and his carelessness in revising copy.

Under the caption "Modern Criticism," the undersigned reviewed "The Literature of the New Testament" by Ernest Findlay Scott in your issue of June 2, 1933.

At the bottom of page 134 and the top of page 135, in commenting upon the "the earliest testimony which we have concerning the composition of the Fourth Gospel," viz., an assertion of the Canon of Muratori, the reviewer wrote as follows summarizing the historical substance of a testimony "legendary perhaps in its form": "The First Epistle then is immediately of John, the Apostle; the Gospel immediately his work through a revision by his associates or disciples, etc., etc." Obviously the second clause of the sentence should read: "the Gospel *mediately* his work through a revision by his associates, etc., etc."

REV. RUSSELL WILBUR.

MR. MORGAN'S SHOW

New York, N. Y.

TO the Editor: I have just read your editorial on "Mr. Morgan's Show." It is the best thing that has been said on the subject. You have handled it with a light touch but with a sureness of analysis which is immensely stimulating. It is a pleasure to be one of your constant readers.

HUBERT C. HERRING.

Write at once to the National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington, D. C., or to your diocesan newspaper, for a copy of The Bishops' Statement on the Crisis.

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THE PLAY AND SCREEN

By RICHARD DANA SKINNER

Shooting Star

"SHOOTING STAR," by Noel Pierce and Bernard Schoenfeld, is one of the best recent examples of the danger of writing a play that lacks a universal theme. It tells the story of the rise and fall of Julie Leander, a supposedly notable actress—but it fails to tell this story in terms which have a human common denominator. A play that centers about an actress, in order to have theatrical life and the semblance of reality, must deal with her as a woman first, and only after that as a specialist in one form of art. Otherwise the audience will not be able to identify itself with her and share her emotions.

I have noticed that many writers seem to confuse the glamor which undoubtedly attaches to persons on the stage with that other glamor of the drama itself which consists in making an audience share the emotions of the leading character in a play. Playwrights are far too apt to become ensnared in the lure of a specific atmosphere or setting and to forget the need of a simple human theme beneath. "Shooting Star," as I have said, is a direct case in point. Julie Leander is ambitious and selfish and willing to sacrifice almost anything to gain her end of becoming a great actress. That much is understandable. It corresponds to thousands of similar ambitions among men and women in every walk of life. If it were this insatiable ambition which eventually led to Julie's downfall, the play might carry through effectively. But the rock on which she eventually breaks is something quite different from the familiar rock of ambition. Her morale breaks as a result of having to play one part uninterruptedly for over four years. Now this is something peculiar to stage life, something which only an actor would fully and completely understand. Moreover, it is something peculiar to an actor who is also a creative artist, to one, that is, who feels the inner urge to be constantly creating new parts and new emotions. It has almost nothing to do with Julie's selfish and ambitious character, which is the basis for the first half of the play, and concerns something far beyond the experience of the average person in an audience. Thus Julie's rise has to do with one side of her character, and a not very sympathetic side at that, and her fall has to do with something quite different and in no sense universal. A great many plays about artists, and particularly about artists of the theatre, have failed for similar reasons. The authors overestimate the interest of an audience in the very special temperament of the artist, and fail to establish a common ground of sympathy and understanding.

Francine Larrimore undertakes the difficult and thankless rôle of Julie and does very well by it. In fact the entire cast works strenuously and expertly to draw illusion from the sprawling and ineffective manuscript. But the substance of a good play is simply not there. We have merely a long string of incidents, covering a number of years, which are not drawn together by a single and absorbing human problem. I think we might expect an audience to understand the kind of selfish ambition that

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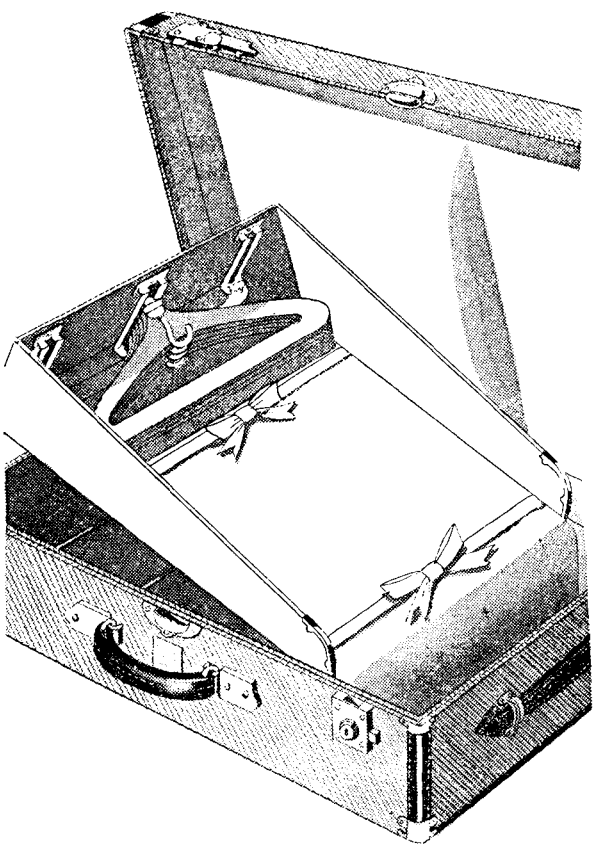

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Next Week

MECHANISM IN THE SADDLE, by Elmer Murphy, is a keen analysis of a tendency of the American people to dissociate moral or ethical considerations from the daily concern of each individual and to put their trust in large, impersonalized schemes, or organizations. A little while back, it was an idealized "Big Business" that was to lead the people into a new land of plenty. Now, says Mr. Murphy, the people expect government to do this. Neither governments nor corporations, he declares, have souls and there is great danger that individuals will sit back and expect government and corporations to play the roles of benevolent Frankenstein monsters. . . . THE CHURCH IN CUBA, by Frank C. Hanighen, recounts the predicament of one of the greatest instruments of peaceful tradition and stability in a near neighboring state where suppression of constitutional rights, plots, Communistic plans, assassination and bloody reprisals have for some time past been commonplaces in the news of the day. . . . THE DREISERS, by Carmel O'Neill Haley, is a bright sketch about a Catholic family that has produced a noted American writer who has tended to be quite un-Catholic. It has we believe the distinguishing touch of human nature. . . . INDICTMENT, by Stuart D. Goulding, is a practical newspaper man's experience of the difficulty there is in getting legitimate, interesting news out of official Catholic sources and of the quite contrary flow of voluntary information, sometimes properly called publicity, from other denominations. There is an unfortunate unbalance of emphasis due to this, the writer believes, and he states that the remedy is up to Catholics themselves.

would insist on leaping beyond its real abilities and so courting failure. That happens not only on the stage but in every walk of life. But the boredom of a creative artist at having to play only one rôle is a far different matter. As for the general material of the play, including the various marriages and love affairs of Julie—it is merely the transcript of a gossip sheet. (At the Selwyn Theatre.)

The Red-Head (Poil de Carotte)

JULIEN DUVIVIER'S film, based on Jule Renard's novel of the unwanted little French boy who, in the violence of his adolescence, is saved from suicide by discovering a real friend in his father, achieves considerable power and integrity. It is called a "story of adolescence," and the program carries the note, "No children admitted," but the actual film carries none of the implications or material which this type of advertising would indicate. It is simply a warning against the possible morbidity which the story might induce in the very young. The little French peasant boy who is the center of the story is merely a sort of boy Cinderella. He has an older brother and an older sister, both much petted by their mother. His father long ago sought protection from his wife's acid tongue in a morose silence. The little "red-head" is left to do all the chores and to receive all the abuse. He feels unwanted. Things move on from crisis to crisis until, in his loneliness, he attempts to kill himself. His father, who has begun to discover what is going on, rescues him, and thus there develops a bond between them. There is, of course, a morbid tinge to the story, and the character of the mother is much overdrawn. But the underlying story of the danger of isolating childhood is well and tenderly told with the full strength of simple artistry. The work of little Robert Lynen as "poil de carotte" is incredibly sensitive. (At the Europa Theatre.)

The Catholic Bureau of Drama

MUCH of the exceedingly valuable work of Miss Cecilia Mary Young in the drama has come to a head recently with the formation, under Miss Young's direction, of a Bureau of Drama Service, under the auspices of the International Federation of Catholic Alumnae in Chicago. Several years ago, Miss Young compiled an important catalogue of plays suitable for presentation by Catholic amateur dramatic associations. Since then, she has extended her researches into Europe, where Catholic drama has been gaining in strength and importance. With headquarters at 18 East Elm Street, in Chicago, Miss Young now plans to render a service of the greatest importance to Catholic dramatic groups in every part of the country. Every such group has had the experience of trying to discover suitable plays, and, until now, there has been no single place to which they could turn for advice. I can imagine nothing more helpful than the establishment of Catholic drama groups in each important center linking their work by correspondence with Miss Young's bureau in Chicago. The mass of available material would probably prove something of a revelation, and help to raise the standards of local work.

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BOOKS

The Roots of the Theatre

The Drama of the Mediaeval Church, by Karl Young. New York: Oxford University Press. $17.50.

WHEN the tradition of classical drama was virtually lost in the early middle ages, the instinct to make plays did not therefore disappear. In all probability a great many people continued to live by acting, and certainly the populace responded eagerly to every kind of make-believe. It was natural that the Church as the heart and center of mediaeval life should reflect tendencies present in society; and so what is termed the "drama of the mediaeval Church" was nursed into being. For many years Professor Young has devoted himself to the study of this drama, bringing to the task not only a very great competence but a warm and living interest in the subject-matter. The results of this study are now offered in two large volumes, which are depositories of the texts and accumulations of slowly, carefully written comment. Thus we are given a work of extraordinary interest to Catholic students in particular, and at the same time one —I make bold to say—the spirit of which they will readily endorse. Here our task is not criticism (since that would be vain and presumptious) but exposition of the outline which Professor Young follows.

The Mass itself is not a drama. Impersonation is nowhere attempted, though it would be wrong to deny that the Holy Sacrifice has, by reason of the liturgical structure, a certain "dramatic" character and intensity. Nor are the offices to be construed as plays, even if dialogue and gesture are to some extent present. "Dramatic externalities of this kind," Professor Young tells us, "must not be taken for genuine drama itself, in which the essential element is not forms of speech and movement, but impersonation." But the Gothic imagination soon found opportunities to introduce into the spare formulae of the Roman ritual certain embellishments which possess dramatic characteristics. Most of these grew out of the services of Holy Week and Eastertide. The apocryphal narrative of "The Harrowing of Hell," for instance, directly suggested imaginative—though to the mediaeval mind they were not quite that—possibilities. Professor Young prefaces these introductory remarks with excellent chapters on the liturgy of the Mass and the Office. Based on the most dependable manuals, written with the help of critical advice from the Reverend T. Lawrason Riggs and the Reverend Speer Strahan, these chapters are good enough to be issued separately as a compact and easily understandable summary of liturgical fundamentals. Possibly—I make this suggestiton in complete humility—Professor Young assumes in the earlier part of his book the existence of a high and severe Roman standard which did not exist as a reality. During the early and formative centuries Rome seems to have been far more open to influence from outside than is usually admitted. Perhaps the difference between early simplicity and later ornateness is a matter of time rather than of locale or consciously self-assertive authority.

At any rate, the introduction of "drama" into the liturgy may be said to begin with "certain deliberate, and perhaps unsanctioned, literary additions to the authorized liturgical text." These tropes are found in the literature of the late Carolingian renaissance, the earliest known being attributed to Notker Babulus. They may for the most part be described as verbal embroideries on the Alleluia, though occasionally the fancy-work almost hides the cloth from sight. Later came the sequences proper, several of the more beautiful of which have been retained. It is interesting to note that they are almost invariably associated with the joys of the Easter season.

Perhaps the most important trope was the "Quem queritis," written to introduce the Introit of Easter Sunday and preserved in its earliest known form in a tenth-century manuscript. For some reason the piece did not seem to belong where it was first put and so "gradually detached itself from the Introit and the Mass altogether." It was thereupon transferred to a procession antecedent to the Mass and finally to the Office, where it lodged permanently as a part of Matins. By successive stages (Professor Young names three, illustrating all with a prodigal wealth of manuscript examples, some of which have never previously been available anywhere) the "Quem queritis" was built into the ceremony known as the "Visitatio Sepulchri" and allowed to become a genuine drama. The chapters devoted to this subject—i.e., IX to XIII inclusive—seem to me the most interesting and valuable portions of Professor Young's treatise, though all of it is very good indeed.

The thirteenth century possessed real and fairly lengthy Easter plays, the most famous of which is the "Ordo Paschalis" of Klosterneuburg. These were actually presented in church and probably in connection with the regular Office, but whether they were looked upon as "abnormalities" or not is a debatable question. Certainly the ecclesiastical authorities did not frown upon them, though "an exalted intention on the part of those who brought the plays forth was not inevitably accompanied by the sanction of ecclesiastical authority." In his excellent concluding chapter, Professor Young convincingly shows that the famous letter of Pope Innocent III did not speak frowningly of the religious plays and that these were first bitterly attacked by reformers and heretics.

Various other portions of the Office during the Easter season led to attempts at dramatization. By comparison the Passion was little dealt with: "We may also surmise, if we wish, that for bringing vividly before the mediaeval worshiper the great Immolation, the Mass itself was felt to be sufficiently effective." Nevertheless the "Planctus Mariae," of which several beautiful examples have come down to us, was a monologue which could be inserted into the "Improperia" or the "Tenebrae." Finally there has been preserved, in the "Carmina Burana," one genuine Passion Play.

With Saint Francis of Assisi the practice of erecting a Christmas crib and visiting it was introduced to the Western world, presumably as a result of what the saint had witnessed in Palestine. At any rate, the example of the "Visitatio Sepulchri" was imitated to such an extent

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that real plays in petto were written about such themes as the visit of the Magi to the stable in Bethlehem and the slaughter of the Innocents. Here the culminating form is no doubt that of the eleventh-century Freising cathedral play. Yet the natural tendency of the middle ages to seek crowning and fulsome expression of an idea—a tendency illustrated by the Klosterneuburg Easter play—also led to the writing of a comprehensive Christmas drama, presumably first presented at Benediktbeuren, in which the prophets, the Nativity, the visits of the shepherds and the Magi, the slaughter of the Innocents and the flight into Egypt are all portrayed, to some extent quite realistically.

If the birth and resurrection of Our Lord formed the central themes of mediaeval dramatic writing, there was so deep a veneration for the Blessed Virgin and so great an interest in biblical miracles that little dramas on such topics were inevitable. Professor Young devotes several chapters to them, which need hardly be outlined here.

We have therefore been given an intelligent and persuasive picture of how ecclesiastical drama came to be. Professor Young permits the evidence to speak for itself. I think this paragraph from his conclusion summarizes his principal idea: "One kind of performance is essentially a dramatization of an established liturgical ceremony, and hence is not only liturgical in content, but also an indispensable part of public worship . . . In general, however, the plays arose not as dramatizations of essential parts of the liturgy, but as deliberate additions to it. The earliest dramatic germ, from which developed the plays of Easter, was a brief dialogue inspired by the Gospel narratives of the Resurrection, but composed with freedom and attached to the liturgical text as an avowed embellishment . . . Most of the more elaborate plays, on the other hand, seem to have been composed in their extant forms in a spirit of literary and dramatic independence, and to have been attached to the liturgy as appendages."

The book is clearly and correctly written, and it can be read without attending to the notes and critical remarks, but these possess for the earnest student a worth not easily estimated. They have been written with respect for the traditions of scholarship and with the lucid veracity of a fine mind. It would be a pity if the work as a whole were missing from any library that serves inquirers into the literature of the past, and more than a pity if the Catholic student were not introduced to it.

GEORGE N. SHUSTER.

Children's Aid

The Handicapped Child. Report of the White House Conference on Child Health and Protection. New York: The Century Co. $3.00.

Habits: Their Making and Unmaking, by Knight Dunlap. New York: Liveright. $3.00.

A RECENT addition to the volumes already issued on the subject by Section IV of the Committee is "The Handicapped Child: Physically and Mentally Considered." It concerns itself with the correction, maintenance and protection of approximately ten million children, many of whom are now or will eventually become

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economic liabilities unless society is aroused to a realization of the extent of the situation and rallies to the aid of these unfortunate youngsters.

Generally speaking, the needs of handicapped children are the same as those of normal children. Both need physical, social and vocational guidance and care. However, the handicapped need more individual treatment, more intensive medical care and a truly scientific application of recently discovered remedial means. Most of the recommendations made by the experts constituting the committee will find unqualified approval, but the wisdom of some may be doubted until further reasons, based on research, have been submitted. No doubt, the realization of the recommendations requires the support of an enlightened public, and, for this reason, the book has been written in a style that will interest not only the expert and practitioner but also the general reader who deals with children or is interested in them as parent or citizen.

The title of Professor Dunlap's book might create the impression that it deals with educational psychology, but in reality it is rather a psychological treatise on the training of both rational and irrational animals. As far as man is concerned, intelligence properly speaking (the rational factor of the life-giving spirit) is not considered except in as far as it exercises in common with all animals the faculties of memory, perception and imagination. Nor is the will (the emotional factor of the soul) recognized except in certain cases of selecting and to these the term volition is applied. From this it follows that education in its true sense as a progressive development of mind and will is not applied to habits and that the terms "making" and "unmaking" in the sub-title are very appropriate.

In the present volume, the author states that "conventional formulas have been discarded and the established principles of learning flouted." This no longer arouses curiosity since it is the ordinary and expected procedure of all modern scientists who are not bound by loyalty to support a certain school. It is no loss nor gain either to science or truth. However, the elimination of the distinction between instincts and habits is not sufficiently warranted since the reasons given by the author in support of his theory might just as well be used to confirm the opposite. Moreover, too little distinction is made between the instinct and its manifestations. The latter may differ and the cause remain the same; the latter may be similar to habits and still the origin of both may differ. The jumping from the activities of a brute animal to the functions of a rational animal *(homo sapiens)* is sometimes very unhappy, especially if it comes to the application of certain correctives. In most of his views, the author still follows the positive sensationalism, volitionism and other ideas of William James and his followers.

A book of this type, by an author of such reputation, is not without value. Experimental psychology may well be considered as the handmaid of metaphysics. Grace builds upon the material basis. There is much in the volume that might serve as such a basis and those who use it under the guidance of the infallible Church, will do so with profit.

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Oriental Problems

Russia and Asia, by Prince Lobanov-Rostovsky. New York: The Macmillan Company. $2.50.

MANY of the recent books published on Russia's international aims deal too exclusively with Europe or America to the exclusion of Asiatic affairs, and the publishers of "Russia and Asia" are to be congratulated on breaking away from the regular path and issuing a volume which deals with matters of the gravest import to the world at large, from an area, Asia, which seems likely to be the cockpit of international quarrels and rivalries of the twentieth century.

The author is to be congratulated upon his mastery of the English language and his power in presenting facts. Should this volume be in the nature of a forerunner of a series dealing with Russian policy in various areas of the Asiatic continent, it is to be hoped that each volume of such a series may be accompanied by an introduction of the same caliber as is herein supplied, for here skill in presentation and marshalling material is not only apt, but pleasing.

The index and bibliography, however, are disappointing in form of presentation, as also in matter. The author does not mention in the latter a single report of any European or Asiatic government, nor does he seem to be acquainted with Foreign Relations series of the United States Government; while the listing of words, India, Japan, China, England, with a string of numbers after each in the index is a poor way of aiding a reader or student as to the items to which these refer.

In dealing with the conquest of Siberia, from the first intrusions across the Urals of the Stroganoffs to the more deliberate invasion of Yermak, with the succeeding Russo-Chinese rivalry in the seventeenth century, evidenced by the continued embassies, missions, caravans, which passed across Siberia to China and the Pacific, there is missing a due appreciation of this monumental piece of work. Considering that Yermak entered Siberia only a few years before the Dutch and British East India Companies were formed, and in the same century in which Portugal and the Dutch strove for control of the sea-borne Asiatic trade, it is a matter of regret that the author did not take the opportunity of comparing Russian methods of penetration, of trading, with those adopted by the sea-powers of Western Europe.

BOYD-CARPENTER.

Out of Darkest Russia

Flight from Terror, by Alya Rachmanova; translated by Ida Zeitlin. New York: The John Day Company. $2.50.

ONLY Slav psychology and Slav mentality could have produced this book, which is actually a photograph of horrors seen and horrors endured. Absorbing from the beginning to the end, the story is so simply told that only on completion is one aware of having read something out of the ordinary, something poignant, terrible, devastating, but at the same time great. It is the story of a soul and the martyrology not only of a few human creatures but of an entire nation.

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